UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 202. (Vol. XVII—7). JULY, 1920. ONE PENNY.

Religion of Jesus.

The following is from the chapter on "Trinitarian and Unitarian Christianity," in "Religion, its Basis, Development, and Application," p. 36, by Rev. Christopher J. Street, M.A., LL.B.

UNITARIANISM is a return to the Religion of Jesus. It is a Scriptural, Scientific, and Rational Faith.

IT IS SCRIPTURAL.

It finds support in every part of the Bible.

It can express itself fully in the very words of Scripture. It has not to hunt for far-off and difficult interpretations.

IT IS SCIENTIFIC.

It corresponds with the discovery of the Unity of Energy and the Correlation of Forces.

The harmonious plan of the Universe becomes more evident the closer we examine the facts.

It is the One Principle behind and within Nature.

No Trinity is found there.

IT IS RATIONAL.

None of its affirmations or aspirations offend any principle. It commends itself to the natural unprejudiced faculties. It is entirely consistent with the experience of life.

M.B.

Notes and News.

TO OUR READERS: As foretold in last issue the "Unitarian Monthly" is now reduced from 12 to 8 pages, owing to the greatly increased cost of paper and labour. The prices will have to remain much the same to our clients: One penny per single copy, or 1s. 6d. per year post free; 12 copies and postage 10d.; 25 for 1s. 9d.; 50 for 3s. 6d.; 6s. per 100 and carriage. We look to our Churches, Associations, and individual subscribers to help and encourage in all possible ways the continued publication of this magazine in these critical times.

The Unitarian Anniversaries in London during Whit-Week were held in fine weather, and the meetings attracted large attendances. The Sunday School Association decided upon a new experiment to secure closer co-operation with its affiliated societies. Among the notable features during the meetings, the Tuesday morning paper by Mr. Lewis, of Liverpool, the address of Rev. W. H. Drummond at the public meeting of the B. and F.U.A., on his experiences in Transylvania, and in the United States, and the Essex Hall lecture by Bishop Gore, on Thursday, were perhaps the most impressive. The meetings of several other denominational organisations were held with encouraging support. Too many meetings are unavoidably crowded into the time available.

Rev. J. Morley Mills is the new President of the Sunday School Association; and Mr. Percy Preston is appointed President of the British and Foreign Unitarian Association.

The Western Unitarian Union had its Annual Assembly in Bristol in May.

Anniversary services at Newchurch, near Manchester, Rev. J. Morley Mills, minister, realised £201 in collections.

A dedication service for the reception of young people into church membership was held at our Coventry Meeting House on Whit Sunday.

The Great Hucklow Homes began their season at Whitsuntide with full complement of guests, who filled the chapel on the Sunday morning.

Mr. C. H. Strong, President of the American Unitarian Laymen's League, was at some of the Essex Hall meetings in Whit-week, and addressed a special meeting of British Unitarian Laymen, and he has addressed meetings of Unitarian Laymen in various parts of the country.

With the advent of Rev. W. G. Tarrant's whole-time editorship of the "Inquirer," that paper is certainly being improved. One good thing about it since he took charge is that the paper is not too undenominational, but is frankly Unitarian.

Mr. W. G. Gibbs of the Great Meeting Chapel, Leicester, has been appointed the first secretary of the Leicester University College.

A mid-Cheshire Rally of Unitarian Churches was held June 5th, at Hale. Friends from Sale, Altrincham, Hale, Styal, Dean Row, and Knutsford attended.

The Sheffield and District Sunday School Union held its united service on Whit-Sunday in Upper Chapel, Sheffield, with over 800 present.

Charles Dickens died fifty years ago on June 9th, 1870. He lived and died a fine Unitarian.

Rev. Fred Hankinson, of London, is having an intensely and pathetically interesting task in his mission to Vienna for the Friends' Relief effort.

Rev. Ramsden Balmforth, of Capetown, South Africa, is in England on a visit home for some months' rest.

The London Lay Preachers' Union has started a series of open-air services for the propagation of Unitarianism with a meeting at Stepney.

The Manchester Whit-Sunday Scholars' Festival Service was held in Cross-street Chapel, with a large attendance from various Unitarian schools.

The Waterloo Road Unitarian Church, Blackpool, has had the Mayor and Mayoress at its anniversary.

An entertainment at Mill Hill Priestley Hall, Leeds, for the Florence Nightingale Home, realised £26.

Rev. H. Williamson, Dundee, is chairman of a Committee concerned with the after-care of boys and girls when they leave school. He is appointed Special Preacher for Home Missionary College Annual Service, Cross Street Chapel, Manchester. (See advt.)

The Chowbent Chapel Anniversary Collections, June 13th, were over £132.

The American Unitarian Association at its Annual Meeting, May 25th, sent greetings of good-will to the Unitarian Churches of Great Britain, and resolved further to ask the U.S.A. Congress not to do anything to endanger friendship with Britain.

The 43rd Annual Meeting of the Southern Unitarian Association was held at Ringwood, June 9th, when the encouraging revival at Newport, I.W. was reported and the positions at Poole and and Southampton was considered.

Rev. E. T. Russell, B.A., has commenced open-air meetings for Unitarianism in Glasgow.

The Provincial Assembly of Lancashire and Cheshire Annual Meetings at Dukinfield, June 16th, were attended by over 450 people, when important resolutions were passed on Foreign Affairs and on Social and Industrial Reform.

The Annual Singing Festival of the Cardiganshire Unitarians was held at Aberduar Baptist Chapel, Llanybyther, June 9th, in the presence of large congregations, morning, afternoon and evening.

LIFE AND LOVE.

If God be God, we'll worship Him
As Father of mankind;
If man's His child, we'll nourish him
As brother true and kind.

If life be life, we'll be alive
With living energy:
In all the stress of life we'll strive
For true ability.—

We'll seek the Centre of all good;
The Sun of love and truth;
Whose healthful rays refine the blood,
And give immortal youth.

O Life of life, and Love of love!
Thou Truth of all that's true!
Heart of all the heavens above,
Our souls with life imbue!

—W. H. WOOD.

For the Children.

PAID IN HIS OWN COIN.

Dear Children,—Uncle Fisher Short is away on holiday and cannot send you his talk this time. I am sure you will be disappointed, for you look forward to his jolly, wise and helpful fun every month. Well, I cannot attempt to equal him, but you will be expecting to have something specially for yourselves, so I will tell you the following story:—

A little jackal was very fond of shell-fish, especially of river crabs. But he had eaten all the crabs to be found on his own side of the river. He knew there must be plenty on the other side, but he could not swim. So he thought of a plan. He said to his friend the Camel,—

"Friend Camel, I know a spot where the sugar-cane grows thick; I'll show the way if you will take me there."

"Indeed. I will," said the Camel, who was very fond of sugar-cane. "Where is it?"

"It is on the other side of the river," said the little jackal; "but we can manage it nicely, if you will take me on your back and swim over."

The Camel agreed, and the little jackal jumped on his back, and the Camel swam across the river, carrying him. When they were safely over, the little jackal jumped down and showed the Camel the sugar-field; then he ran swiftly along the river bank hunting for crabs, and the Camel began to eat the sugar-cane.

But as the Camel was very big and the jackal very little, the jackal had eaten his fill by the time the Camel had barely taken a mouthful, and the little jackal had no mind to wait for his slow friend, he wanted to be off home again. So he ran round the sugar-cane field singing and shouting and made a great hullaballoo. The villagers heard him.

"There is a jackal in the sugar-cane," they said; "he will dig holes and destroy the roots; we must go down and drive him out."

So they came with sticks and stones. But no jackal was to be seen. They saw the great camel eating away at the juicy sugar-cane. They ran and beat him, and stoned him, and drove him away half-dead.

When they had gone, the little jackal came dancing back.

"I think it's time to go home, now," he said; don't you?"

"Well, you ARE a pretty friend," said the Camel. Making such a noise with your shouting and singing brought this upon me. What in the world made you do it? Why did you shout and sing?"

"Oh, I don't know WHY," said the little jackal,——— "I always sing after dinner!"

"So?" said the Camel. "Ah, very well, let us go home now."

He took the little jackal on his back and went into the water. He swam out to where the river was deepest. There he stopped and said,—

"Oh, jackal!"

"Yes," said the little jackal.

"I have the strangest feeling," said the Camel, —I feel as if I must roll over."

"'Roll over'!" cried the jackal. "My goodness, don't do that! If you do you'll drown me! What in the world makes you want to do such a crazy thing? Why should you want to roll over?"

"Oh, I don't know WHY," said the Camel, slowly, but "I always roll over after dinner!"

So he rolled over. And the little jackal was drowned for his sins, but the camel came safely home. The little jackal was paid out in his own coin. What he meted out to the camel was measured to him again. Selfishness breeds selfishness but kindness would have produced kindness. Selfishness always turns back upon those who are selfish. They get what they give.

Will you ask yourselves?—"Have I the spirit of the little jackal." If I have I must get rid of it, else I shall be sure to suffer a similar fate."

How much better it is to be kind, for it makes joy and happiness.

H.B.S.

CROSS STREET CHAPEL, MANCHESTER.

CROSS Street Chapel, the Mother Church of Unitarianism in Manchester, and the oldest Nonconformist place of worship in that city, stands four square to the bustling movement of the modern world after 226 years since its erection. It is a substantial fabric, and apparently as strong as ever to endure into the future as a worthy temple of spiritual freedom and rational religion. Under its present minister, Rev. Harrold Johnson, B.A., there is a considerable revival of strength in the congregations assembling within its walls. The chapel is associated with the name of the Rev. William Gaskell, M.A., the husband of Mrs. Gaskell, the novelist. He was minister for 56 years (1828—1884). Families connected at various times which have been also closely associated with the life and affairs of the city include the Potters, Darbishires, Worthingtons, Bayleys, Woods, and others well-known either in civic, political, literary, or other public movements. The illustration here given shows the chapel as it was at the time of the bi-centenary in 1894. Since then the chapel itself has not altered, though adjoining buildings have changed.

Opened for Worship, June 24th, 1694.

National Unitarian Temperance Association.

BENJAMIN FRANKLIN was a Unitarian in his religious belief, a friend of Joseph Priestley and Theophilus Lindsey. The following from "The Manchester Guardian" of June 10th, concerning him is of special interest to Unitarian temperance workers:—"Franklin was the first 'pussyfoot' to be exported from America to this country. As a young man he lived for some time in London and worked as a compositor in a printing office in Little Wild Street. There he set himself to prove to his fellow pressmen than an allowance of five pints of strong porter a day was not at all necessary in order to support health and strength. Franklin himself drank water only (the other compositors nicknamed him 'the American Aquatic'), and yet demonstrated that he was able to carry far heavier formes and galleys of type than the beer-drinkers. The philosophy was a strange one for the middle of the eighteenth century, which went on the assumption that strong ale was an essential preliminary to strong work. Nevertheless, Franklin's own example made some converts.

Franklin's arguments have a curiously modern ring. To the cry that porter was necessary as a foodstuff, he replied that 'the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed; that there was a larger portion of flour in a penny loaf, and that consequently, if he ate this loaf and drank a pint of water, he would derive more strength from it than from a pint of beer."

The British and Foreign Unitarian Association is the principal missionary and publishing organisation of the Unitarian Churches. It seeks to promote sympathy and united action among free religious thinkers and workers in all parts of the world, and to spread the principles believed by Unitarians to be essential to religious liberty and progress. It supports ministers and lecturers; it sends out missionary preachers; it helps to establish and maintain churches; it holds conferences and meetings; it publishes books and tracts illustrative of the principles and faith commonly held by Unitarians, Free Christians, and kindred religious people; and its funds depend largely upon individual subscriptions from those who are in sympathy. The sum of not less than 5s. a year is the condition of membership. More subscribers are needed.

MINISTERIAL CHANGES: Rev. W. G. Tarrant, B.A., has concluded his ministry at Wandsworth, and received farewell presentations; Rev. J. Pipkin has resigned at Colne to become minister at Dob Lane, Failsworth, Manchester; Mr. J. Harold Smith has been publicly welcomed to his work at the Domestic Mission, Belfast; Rev. Ottwell Binns concludes his ministry at Ainsworth, Bolton, on June 27th, and enters upon his new sphere at Mansfield, July 4th; Rev. Arnold H. Lewis, B.D., has resigned at Small Heath, Birmingham, to become minister at Unity Church, Bolton; Rev. Fred Cottier has preached his farewell at Chatham.

Reconstruction.

LITERATURE: "Realities and Reconstruction," by R. Travers Herford, B.A. The Lindsey Press, 3, Essex Street, Strand, London, W.C. 2.—3s.6d.

In "Realities of Reconstruction," Mr. Travers Herford presents us with a singularly fair and lucid treatment of the most pressing problem of the time. "Reconstruction" is well defined by him as bringing the present confusion into order, the putting together of things which have become dislocated so as to form a whole once more, and to do this so that the new order shall be better than the old (p. 13). Of the two methods quoted as typical, that of the 2nd Isaiah: "Prepare ye in the wilderness the way of the Lord," and that of him who wrote the Book of Revelation,—"I saw the holy city, the new Jerusalem COMING DOWN FROM HEAVEN," Mr. Herford plainly shows that the latter is untrue and impracticable, and the method of nature and of divine law is, that the new grows out of the old, and it is in the wilderness of confusion that the work must be done taking what is good in the old and making it better, and putting away what was bad so that it shall have no place in the new (p. 17). The method of the Book of Revelation means that the new order is not to be built out of the old, but that the old order must be swept completely away and the new put into its place. This is the method of violent revolution and not that of gradual change. Mr. Herford asserts that "there is not and there never has been, any short cut from the wholly evil to the wholly good, nor even from the entirely old to the entirely new. The new has always been built up out of the old" (p. 22). The "Forces of Reconstruction" are those which press towards the ideal of social justice. The Protestant Reformation was the liberating pressure to seek the ideal of Truth—and that was heresy and schism. Now the unrest is against the barriers that hinder social justice and the modern heresy and schism are known as Socialism and the Labour Movement (pp.44-45). The great upheaval of the War has done much to break down the barriers. "The permanent basis of reconstruction is and can only be the ideals" of Truth, Right, Beauty, and Love. All reconstruction must be "in some degree—and the more the better—the expression of an ideal" (p. 66). The relation of Religion to Reconstruction is (1) that "it shows the divine meaning of the great ideals upon which Reconstruction depends," they are "the divine realities" which the religious beholder associates with God, and sees in an ideal "an aspect of the nature of God." In other words, "religion shows the divine reality of what (ideals) we build on, and brings the thought of the power of God, and the actual fact of the power of God, to help in the building" (89). But it has also its human side. Religion affects character, strengthens the nobler elements in human nature, and therefore (2) it is related to reconstruction through ennobling the motives that actuate it, and consequently "the reconstruction most needed of all is in the hearts and minds and characters and tempers of every member of every nation" (96). "The forces of religion ought to be able to act together, and with their full strength," but this is prevented by identifying religion with a creed"; "it is perfectly futile to talk about the union of the churches so long as they insist on the acceptance of their creeds as a test of membership and co-operation"; "the remedy is simply to drop the doctrinal test of membership in all the churches"; "then religion would come to its own, and gain the power it ought to have" (98-101). The "Price of Reconstruction" includes the loss of those killed in the War and the consequent sorrow and suffering of those who survive; also the hardships arising out of the confusion left after the upheaval: the sacrifices necessary in the readjustments to a new order; and many disappointments that have to be borne until wrongs are righted. But we must "'endure hardship as good soldiers' as those good soldiers who fought and died for us and what we hope for," and make our sacrifice as our service of God.

"The Goal of Reconstruction" is the title of the final chapter in Mr. Herford's book. He describes it to be "the Kingdom of Heaven on earth," as the conception under which the unity and equality of opportunity of all mankind are ultimately possible. Neither "Empire" nor "Church" has succeeded in being inclusive of all men and nations. But "the Kingdom of Heaven"—the great work of Jesus—can include all. That is a universal idea like humanity itself.

There are few books more truly worth reading and discussing than this of Mr. Herford's. He expresses his meaning with remarkable clearness The outline of his main points here given leaves untouched the wealth of evidence and arguments used. It is one of the ablest and most opportune books of the time.

DEATHS: Mr. Joseph Taylor, Chesham, Bury, May 17th, 73; Miss Lily Langabeer, Bristol, May 23rd; Mr. Geo. Ashworth, Longsight, May 21st, 74; Mr. Walter Horsley, Gloucester, May —, 68; Miss Lilian Talbot, B.A., Head-mistress, Channing House School, London, June 15th, 49.

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. JOHNSON, B.A.

CHRISTIAN SOCIAL CRUSADE. The prospects before the Crusade are very bright. The number of local inter-denominational social service unions is being considerably added to. The recent appointment of the Rev. Will Reason as Secretary is also of high promise. An adequate literature is being got together. The first pamphlet on "The Christian Social Crusade: Its Motives and Aims," has been revised and reissued. It has the following added paragraphs for the drafting of which I was responsible: it is intended to convey the need of Christian Social Revolution and, although it has been somewhat watered down from the original by the Council, which includes a Marquis and several Bishops, it is nevertheless a sufficiently significant statement to be issued by such a body:—

"It is also being increasingly felt by many that the raising of the Christian standard of life and the application of Christian principles to society necessitate not merely REFORMS in our social order, but a radical change in the spirit of our entire social and industrial system, the need of which has hitherto been altogether too feebly apprehended by the general body of Christians. We have to remember that the apostles were accused of 'turning the world upside down,' and though the early Christians refused to admit this charge and maintained that they were sustaining the fabric of Society by rebasing it on the divine laws, yet undoubtedly these laws demanded a profound change in the principles of the existing structure. We need to recapture in this respect the spirit of the apostles, and our Crusade will only prove effective if we make it clear to ourselves that our object is not merely social SERVICE, or even particular social REFORMS, but the infusion of a NEW SPIRIT into life which shall create its own order of society, an order conformable in all things to the Gospel of Christ and the doctrine of Brotherhood."

The CONSTITUTION of the Crusade appears in print for the first time in this pamphlet. The Objects are :—

(1). To promote the Kingdom of God.

(a) By informing and rousing the conscience of Christian people in regard to social questions, and

(b) By upholding the Christian ideal as a paramount aim both in personal life and human relationships.

(2). To give active and united expression to the convictions of the whole Christian community of ——— on social and moral questions.

(3). To give support to any movements which in the judgment of the local branch are calculated to promote the physical, moral and social welfare of the citizens.

The Constitution states that "the Council (of a local Branch of the Crusade) shall consist of not more than three representatives (clerical or lay) of each Christian congregation that desires to be represented." And it states further—"the term CHRISTIAN is to be taken to include all who profess and call themselves Christians." While it is further stated in the pamphlet that "an executive should ultimately be formed consisting of such clergy and ministers of the different denominations in the locality as would represent as adequately as possible the whole Christian community: Anglicans, Roman Catholics, Evangelical Free Churchmen, Quakers and Unitarians."

The first pamphlet is on "What MIGHT BE done." The second pamphlet is on "What HAS BEEN done," and is entitled "An account of the Work of a small Country Town, E—(Evesham); a University City—O, a Dockyard Town—P; and a Midland Town—W.

The two pamphlets can be obtained of the Hon. Sec., Christian Social Crusade, 92, St. George's Square, London, S.W. 1., at 2½d. post free each, or 2s. 3d. a dozen, 17s. 6d. a hundred.

BACK TO THE GOSPEL OF JESUS.

By the Rev. WILLIAM C. HALL, M.A.

7.—Sins of the Soul.

Christianity came with a call to repentance. It came to condemn sin. But it came with a new and fuller conception of sin. It declared that not only were certain things done in the body sinful, but that certain attitudes of soul were sinful. It extended the conception of sin beyond breaches of morality as it was, and is, commonly understood, beyond overt acts of personal and social iniquity, and laid stress upon the heinousness of evil dispositions of soul.

It is possible so to read the Gospels as to form the opinion that Jesus regarded some sins with greater lenity than was customary. For example, he did not condemn the woman taken in adultery. But in this instance he was confronted with a greater sin than that of the woman, namely, the hypocrisy of men who themselves were not clean.

Then, as now, flagrant breaches of moral law involved general censure, even that of evil men. They could be left to the general conscience. Jesus had to deal with sins more subtle than those of the bodily appetites; and it is with these that the churches are required to deal to-day. It is a strange comment upon our social life, and upon the measure wherewith we mete our moral judgments, that, however sincere his repentance and deep his retribution, we leave branded throughout

his life the man who has once broken the laws of personal purity and temperance, whilst the man, whose body may be clean, but who is accountable through his greed and rapacity for the immeasurable suffering of his fellows, can gain the honours of society. We make drunkenness a bar to Christian communion, but not avarice, not self-seeking, and self-aggrandisement. We tolerate and elevate, or allow them to buy their way in our social life, men whose souls are corrupt with the meanest and most thoughtless selfishness, the daily sins of whose souls are multitudinous; and who are the prime instruments for keeping the Kingdom of God out of society.

The condemnation of Jesus was less upon clearly seen outward acts of evil than upon evil dispositions and activities of soul. It is required of the churches to-day to study afresh and re-teach without ambiguity or fear what he said about the mean and selfish passions men indulge against their fellows, and about the pureness of heart in which alone they can know God.

Post Card Propaganda

What is Unitarianism ?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

Unitarian Home Missionary College.

The Annual Public Examination

of Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, VICTORIA PARK, Manchester, on Tuesday, June 29, 1920, Commencing at 10-30 a.m.

The Visitor's Address will be delivered at five o'clock by the

Rev. H. J. ROSSINGTON, M.A., B.D.

On the evening of the same day a Special Service will be held in CROSS STREET CHAPEL, at 7-30, and will be conducted by the

Rev. HENRY WILLIAMSON, of Dundee.

Music by the Organist and Choir of Sale Unitarian Church.

For the Committee,
G. A. PAYNE,
13th June, 1920. R. O. HERFORD.

THE INQUIRER.

A Weekly Newspaper of Liberal Religion, Literature, and Social Progress.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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"Literary World."

"Pauline Meditations."

Cr. 8vo., lxii, 312 pp. 7/6 net. Postage 5d.

With Photogravure Portrait.

This volume was ready for the Press at the time of Dr. Drummond's death. In the introduction Miss Drummond writes of him as he was known in the home and among his friends. Prof. G. Dawes Hicks has traced the main lines of his thought and influence as a Christian teacher and theologian.

"All those who admired the work of the late Dr. Drummond, or had come to regard him as one of the great English Christians of our time, will take up this book expectantly and lay it down with unmixed gratitude. Unconsciously, by himself and lovingly by two others, a picture of his mind has been drawn which we cannot soon forget, and which deserves to be known widely for its beauty and wisdom."

—"Hibbert Journal."

"It is good to read this book if only to realise how deep and passionate may be a man's loyalty to Christ who yet finds himself unable to accept any of the orthodox Christologies."

—"Manchester Guardian."

A welcome volume to all who came under the saintly personal influence of the late Principal of Manchester College, Oxford, and to the larger number whose understanding of the New Testament has been deepened by the scholarly insight, and breadth of view which characterized his numerous books on Christian history and doctrine.

—"Times Literary Supplement."

"The Pauline Benediction."

F'scap 8vo., 62 pp. Cloth 1/6 net. Postage 2d.

"It is a very suggestive, devout, and beautiful little book."—"Literary World."

"He (Dr. Drummond) leads his readers not into profitless criticisms, but to such earnest thought and careful discernment as at once befit and enrich the devout intelligence."—"Inquirer."

2nd Edition, 1919.

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The author writes as one who believes that "we no longer require miracle to account for the acceptance and spread of Christianity," and that a belief in miracles is no essential part of Christian faith. A valuable little treatise.

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